

OCTOBER, 1897.

HERALD OF MISSION NEWS

CONTENTS.

Our Views of Mission Work	221
Items of Missionary Intelligence	225
Monographs	233
Editorial Notes	241



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R. M. Sommerville, EDITOR
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1. The price of the paper will be 50 cents a year, *strictly in advance*; 62 cents when mailed to subscribers in New York City and to foreign countries.
2. Subscriptions can begin any time, but must end with the calendar year.
3. No subscriptions will be received for more than one year in advance.
4. Free copies will be mailed only to exchanges and to one in each congregation, who will send us news items.

R. M. SOMMERVILLE, EDITOR AND PROPRIETOR,

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OCTOBER, REFORMED PRESBYTERIAN CHURCH U. S. A.

1897.

OUR VIEWS OF MISSION WORK.

THE PLACE OF MISSIONS IN THE PLAN OF GOD.

Rev. T. H. Walker, Baltimore, Md.

The life of Jesus in the world had one startling characteristic, His entire unselfishness, which found no parallel in history. For humanity left to itself is an utter stranger to such a virtue. If there was no other proof of His divinity than His unselfishness, which runs its thread of scarlet through His whole life upon earth from His advent to His ascension, this would be sufficient. It is so entirely out of our experience and beyond our comprehension, and is brought to such a climax by His death upon the cross, that we cannot but accept His own declarations concerning His own divinity and His divinely inspired mission. If this may be considered a proof of the reality of the claims of Jesus as to His mission to the "lost," does not such proof, wherever it is presented, manifest the presence of an inspiration from this same Jesus? Where shall we find this unselfishness, this self-sacrificing spirit of the Master more fully developed than upon the Mission fields of the world? Study the lives of these missionaries; they make use of no opportunities for trade, seek no office, build no States. They climb the Chilkoot Pass for God and not for gold; they blaze the way to the interior of Africa for souls and not

for slaves; they endure the cold of an Arctic winter for the love of Christ, not for self-glory. Show the parallel of this in human history. There is none, for there is no motive so powerful, stirring within the human heart, as "the love of Christ constraineth me." The inspiration of Missions is from God.

The plan of God for the complete restoration of the sinner by redeeming love, might be said to be fourfold; viz., the formation of a new humanity, the consummation of a divine relationship, the stamping of the divine likeness upon the soul, and the gift of the eternal life. All this is determined in the mission of Jesus and fully expressed in His memorable words, "The Son of Man is come to seek and to save that which was lost." This high purpose the missionary disciples of the Lord keep before them until this day. There seem to have been four periods to the mission of Jesus. Not periods in point of time in the life of Jesus, so much as periods of opportunity in the unfolding of the divine plans for the restoration of the race. These periods may be clearly defined by the Incarnation, the Crucifixion, the Resurrection and the Ascension. There were many Jews who thought that the Advent of the Christ would in itself be the fulfillment of all prophecy and the accomplishment of all the divine purposes, and overlooked the very important part of the

plan—the sacrifice of the Cross. Is there not danger that we may lose sight of the very important part His Resurrection and Ascension fill in the operations of redeeming grace among the children of men? That He rose from the dead proclaims Him the source of the new life to the world, and that He sits enthroned on high proclaims Him the Administrator of the New Kingdom. To stand beside the Cross and hear the cry of the all-conquering Christ, “It is finished,” gives no license to idleness. It is the “Forward, March” of the kingdom. It is the proclamation of a world-wide crusade, in which the redeemed among men become co-partners with the Redeemer of men in the rescue of a lost world. That this is a part of the divine plan, hear Jesus say to His Father, “As Thou hast sent Me into the world, even so have I also sent them into the world.” As to their furnishing for this work, He says, “I have given unto them the words which Thou gavest me.” As to the place they are to occupy and the part they are to play in the fulfillment of the divine plan, “And now I am no more in the world, but these are in the world and I come to Thee.” The whole purport of this seventeenth chapter of John’s Gospel is to the effect that the accomplishment of His mission on the earth included His departure and the placing of His disciples, moved by His grace and filled with His Spirit, in the breach thus made. The Church to-day is beginning to realize not only the gigantic task committed to her but also the wonderful blessings that have been freely bestowed for its accomplishment. The dawning of the twentieth century finds the missionary forces of the Church in the dawn of their coming power and glory. There has never been a better time to live,

never a time when the hands of the Lord’s disciples were so full of the trophies of victory over sin.

“Out of the shadows of night,
The world rolls into light.
It is daybreak everywhere.”

The Missionary Church which is to go upon the bidding of her Master to the “lost” of the world, will be perfectly developed through four experiences—the new birth, the crucifixion of self, the consecration to the will of God and the filling with victorious power.

1. *The Cradle.* A newborn humanity.

Jesus ever loved the title, “The Son of Man.” In Jesus humanity is newborn; new life is infused, new hopes inspired and a new race is begun. His perfect humanity though it veiled yet could not entirely conceal His divinity. This is the new humanity of which the Church must be possessed before it can even enter upon the work the Master has committed to her care. A humanity through which may be clearly seen the power and glory of the Master, working in and through the Church the continuation of the self-same work which the Father had given Him to do. This humanity will be endowed with the graces of the Spirit and will possess the discriminating sympathies of the Lord Jesus. He had power over the multitude for one reason, among others, because He had compassion upon them. How will the Church ever hear the Macedonian cry, “Come over and help us,” while her ears are stopped with the discordant cries in the marts of gain? How will she ever be moved by the appeal of martyr Armenia which rises from the ashes of despoiled and defiled family altars, while her heart-strings are under the spell of a world’s embraces? How can she rightly esteem the

need of the world that lies in sin, that is rolling fast toward eternity unprepared, while yet her eyes are clouded by the engrossing pretensions of self? Neither the monk in his cell, nor the nun in her cloister, nor the scholastic in his study, nor the ascetic in his hermitage, is to rise to the majesty of the hour and the need, but the members of the Church of Christ, awakening from their lethargy to their own vital relationship to the source of a sufficient help for sinning, suffering humanity. They will stand every man in his place and cry, "My newborn humanity is come in Christ's name to save the lost."

2. *The Cross.* A crucified humanity.

The Cross is the pole star of Missions. The Church can always find her bearings when she can locate the Cross in her experience. The gilded image on the prow of the ship, with uplifted hand pointing ever forward, is just as likely to point to the sunken rock as to the safe harbor. It is a compass, whose needle shall always point to the pole star, that every vessel must have to make a safe voyage and enter the desired haven. The Church that knows nothing of the power of the Cross and that is not able to say with Paul, "By which I am crucified unto the world and the world unto me," cannot stand for Jesus in the world, is an unsafe guide and will lead to inevitable destruction all who put their trust in her. A crucified Church alone shall bear the Crucified Christ to the world. We may not be able to carry a dead soul the fraction of an inch nearer the Cross, but with swift and still swifter pinions as messengers of the glad tidings, we can carry the Christ with us to the farthest limits of the world in which we live. This message will have its effect where all others fail. It is poor policy, to say the

least, that makes the Church borrow her arguments from the world. To seek to impress the Orient with Occidental progress, and the islands of the sea with the genius of our Christian institutions and inventions, so as to prepare the way for the reception of the Gospel, shows not only lack of faith and courage on the part of the Church but also a lack of discernment of the crying need of the world. The need of the inhabitants of Jerusalem is not railroad connection with the sea, but vital union with Jesus Christ; the need of Hawaii is not annexation with the United States, but the acknowledgment of its allegiance to the King of kings; the need of the African Continent is not telegraphic communication with the thrones of Europe, but prayer communication with the throne of the Master; the need of America is not the ascendancy of any one political party, but the ascendancy of practical piety. God forbid that the Church should set aside the only legitimate argument for her mission work, the need of dying souls and the pressure of a Saviour's claims. Humanity newborn and crucified for the sake of others, to the world that lies in sin, is the instrument the Master uses.

3. *The Altar.* A consecrated humanity.

In His prayer before His crucifixion we may hear the Lord exclaiming, "I have glorified Thee on the earth." His humanity had been offered upon the divine altar and had been accepted. This is what Paul refers to when he says of himself, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Where Jesus had laid Himself a living sacrifice for sinners, Paul could lay nothing less than him-

self. Side by side with the Master upon the altar before God the same passion consumes both. Did any need exist in Paul's time for this entire consecration that does not exist to-day? The hearts of the missionaries on the field are anxious and worried, not so much because of persecutions and threatened disaster to their work; not so much because of the tremendous odds against them, but because they are threatened with a recall and the curtailment of their work through lack of funds. What is the reason our Mission treasuries are empty? Is it a lack of money in the Church? No. The Church never had so much money committed to her keeping as at the present time. It is a lack of money upon God's altar. Is it a lack of members within the Church? The Church was never so prosperous numerically before in her history. It is a lack of consecration in the members. Is it a dearth of ministers to preach the Gospel? They are coming forward by the score. It is a dearth of missionary energy and intelligence upon the part of the ministry. Let the Church come face to face with this altar before the throne of God and there place her paltry, miserable gifts beside the gift the Master made for a suffering world, yes, that He might redeem the Church that now comes to show her gratitude, and she will quickly recognize her pitiful position before the Christ of Calvary. Let the Church not be alarmed at the passion rising within her breast, but laying the only sacrifice worthy of our Lord upon His altar, while the cords of a never-dying love bind her, and the self-same Spirit fire her, and the God of all grace accepts her, let her say with Zinzendorf, "I have but one passion, it is He."

4. *The Crown.* A victorious humanity. The brow that was pressed with the crown of thorns now wears the crown of glory. The evil passions that plaited the crown of thorns for Jesus yet lurk in human hearts and are to-day busily engaged in plotting against the Lord's anointed. Missions to-day may be thorn-crowned and the thorns of bitter trials in many lands may be the prelude to a blood-red cross, but it is none the less the presage of victory. The watchfires of the Mission forces upon the continent of Africa can be seen steadily advancing; the light-houses of the Gospel lift their lights on nearly every inhabited island of the sea; the banners of the Prince Immanuel are waving before the progressive army of the Lord through all of Asia, while from American Mission fields may be heard the pæans of praise to the Lord of All. These are the last days and the Mission forces of the world occupy the last place in the great plan of God for the redemption of humanity. It is no inconsiderable task that confronts the Church, but her helper is the Lord who is the plan and the sufficiency; who gives her her place and provides for her the means. Peter the hermit failed. His was an inglorious task and an insufficient help. But Jesus the crucified will not fail, for He seeks the salvation of souls and His sufficiency is His divinity.

"Up, to thy Master's work, for thou art called
To do His bidding till the hand of death
Strike off thine armor. Noble field is thine—
The soul thy province, that mysterious thing,
Which hath no limits from the wall of sense.
Oh, live the life of prayer;
The life of tireless labor for His sake;
So may the angel of the covenant bring
Thee to thy home in bliss, with many a gem
To glow forever in the Master's crown."

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—A private letter from Miss Mattie R. Wylie, dated August 12th, contains an item or two that we can give to the press:

Speaking of the action of the Board in transferring Miss Lizzie McNaughton to Mersina to fill the vacancy created by the resignation of Miss Jennie B. Dodds, and thus leaving her without any assistance but that of the native teachers, Miss Wylie says: "I will do the best I can. Some things will not be done as well as if there were more of us; but 'As thy days, so shall thy strength be' is the promise, and I have always found it fulfilled. I am planning how I can have as much done as possible and yet save my strength. I am having a good deal of work done during the holidays, so that I shall be more free when school opens. You know I seldom go away in vacation. This house is nearly as high as a mountain and there is nearly always a pleasant breeze in some part of it. I can rest and still look after the provisions and repairs. There is the Sabbath-school, too, which I fear would not do so well if I went away. Last Sabbath there were 106 present, and I think the attendance has been fully as large as that every day. Besides, I do some visiting, and people come to see me, affording opportunities which I always try to improve, to speak a word in His name."

The Board also found it necessary, owing to the large overdraft of the Treasury, to cut down the estimate for boarding schools, and suggested that the Mission should not receive pupils from the town to the benefits of a free education. While Miss Wylie approves of the principle un-

derlying this action, she believes at the same time that some should be received free or at least required to pay only part of the expenses. On this point she says, among other things: "I intend at the beginning of the school year to notify the girls already in school that hereafter they will have to pay unless they reach a certain grade in their studies and deportment. And I have already announced that no more will be taken in free. I like, however, to have some girls from the town. They help in the training of the wild mountain girls. Then accessions to the membership of the Church come largely from the boarding schools. And very valuable is the Christian family training that they would not enjoy were they only day pupils."

At our request Dr. James M. Balph has furnished the following statistics of Latakia Hospital, including dispensary work and out patients, for the six months ending August 16, 1897, which we insert here because they give so clear an idea of the work being accomplished in his department: Hospital established Feb. 15, 1897.

Number of dispensary patients	1,000
Number of dispensary treatments....	3,000
In patients.	45
Outside patients.	300
Number of visits to out patients.....	400
Total number of patients.....	1,345
Surgical cases treated in hospital.....	20
Total number of treatments.....	4,100

By total number of treatments is meant the number of times cases, both new and old, have been prescribed for.

CYPRUS.—Rev. Henry Easson returned from a brief holiday on the 25th of August and has taken up work again. At Smyrna,

when on the way home, he met a man who is well recommended and whom he hopes to secure for colporteur and evangelistic work on the island. The money that friends in this country have sent to Mr. Easson for building purposes, he will expend in the purchase of materials, and all contributions to the Armenian relief fund will be used to employ these poor people as laborers. In this way he expects to get the walls up and a roof on and a few rooms finished during the autumn and winter. "All I ask of you," he says, "is to keep the matter before the Church and I will keep you informed as to the progress. If I do get a few more dollars into it than I will ever get out myself, I hope some one else will come to take my place and be thankful for a comfortable home." Who wants to have a \$50 interest in this building?

Dr. Moore and family are also in good health. He furnishes the following report of his work up to July 1, 1897:

Number in attendance at clinics 1,820
 Number of visits to homes. 106
 Number of surgical operations. 16

These figures do not include three visits each week to the Armenian Orphanage in Larnaca. "An epidemic of ringworm of scalp," he says, "gave me 66 cases of this very stubborn disease."

MERSINA, ASIA MINOR.—Recent news from this field report that all the friends are well. They are waiting with great joy for Rev. R. J. Dodds, who will leave this country, if the Lord will, Saturday, October 9th, by the steamship *Etruria*, and less than a month should take him to his destination. Then items of intelligence may be looked for regularly.

CHINA.—A letter of August 5th from Rev. Elmer McBurney contains a few items of interest:

We are spending a month or two in Macao while the weather is so hot. We have our teachers with us and have been studying most of the time. There is quite a missionary community here at present but they are largely from Canton for vacation.

We have not taken any further steps in the direction of location. We are both much taken with Tak Hing Chan on the West River. There is no work being done there; it is a large territory and the magistrate is favorable to Christianity. It is one of the treaty ports, and is a port of call for steam launches. . . .

We feel more and more each day the need of divine direction, that we may select the field that He has selected for us, and that we may be as willing to labor for Him as He is to help us in the work. . . .

Dr. Metheny has gone to his reward. If our God is faithful and His promises all yea and Amen in Christ Jesus, surely that reward is great. Dr. Metheny's Mission work was not confined to the eastern continent, nor within the bounds of his years upon earth. The power of his life upon my life in this dark land has even already been very helpful.

We can only sorrow for the poor suffering ones who cannot now enjoy his ministrations, and the bereaved wife and children and friends who will miss him every day. His life and death is a tie that will bind many lives to heaven.

Mr. Robb and I are talking of going up the West River, perhaps next week, and if possible renting a chapel in Tak Hing Chan. We may go as far as Wu Chan, but our teacher, who has rendered us valuable assistance, says that we ought to wait for a few months until the "boom" of the West River opening is over, and then we can get houses at more reasonable rates.

ANTIOCH, SYRIA.—The Mission Report presented to the Synod of the Reformed Presbyterian Church in Scotland closes with this encouraging paragraph:

The ordinance of the Lord's Supper was dispensed in Antioch on the first Sabbath of April. There were six applicants for admission to membership, three of whom were admitted; the others remain on probation in the meantime. All the ordinary communion services, week-day and Sabbath day, were conducted by Dr. Martin himself, with the exception of a sermon on one of the week-days by Rev. J. B. Dodds, of Suadia. The attendance on the Communion Sabbath was the largest ever gathered within the mission premises. Two of the teachers acted as ushers on the occasion, and they put the number of people at three hundred at least. The sermon was founded on John 1: 29, "Behold the Lamb of God, which taketh away the sin of the world." During the year there were eight baptisms, and Dr. Martin mentions that there are quite a goodly number of promising children growing up in the families of the members of the Church.

The brethren sent to visit Idlib brought back a very favorable and encouraging report of the branch of the Mission in that place, which implies great faithfulness on the part of Teacher Yuseph Aabood there, and his wife Miriam, a former pupil of the late Mrs. Martin. The Bible-woman is diligently prosecuting her labors in Antioch among different sects. The work of the colporteur has been rendered very difficult by recent events and disturbances in the country around Antioch, but he still continues his work, looking out for such opportunities as present circumstances permit.

Dr. Martin writes, "When I consider the greatly disturbed condition of affairs in these lands during the past year—continued from the preceding year—men in every station and of every sect and occupation being harassed and perplexed—I feel that there is reason for very special thanks to God in the good measure of prosperity which our Mission here has enjoyed."

EGYPT.—The Board of the United Presbyterian Church of North America reports in regard to the work in this field as follows:

Thirteen ordained American missionaries are now in the field, and 12 wives of missionaries. There are 10 young women missionaries, 1 male physician and his wife, 2 young women physicians, and one trained nurse, making a total of 40. Eight are in this country. There are 21 native ordained pastors, 22 licentiates, and 379 other workers under the care of Presbytery and the Mission, a total of 422 native laborers, and a grand total of 468 foreign and native. There are 9 principal mission districts, and 197 stations—seven having been opened during the year. Six young men are in the Theological Seminary. Three having completed their course the last session were licensed to preach. This Institution, which was opened in 1864, has graduated 51 preachers of the Gospel. There are 39 organized congregations, 35 of these having pastors. In these and the preaching stations are 5,355 members, 2,297 of these being women. 573 were received during the year on profession, 147 on certificate. Net increase, 351. The average attendance upon the Sabbath morning services was 10,497. The contributions for definitely religious purposes were \$16,609, and for all other purposes

\$36,915, a total of \$53,524, or an average of \$10 for each member.

The Sabbath-schools now number 127, and in these are 6,849 scholars. Their contributions amounted to \$581 for the year. The day schools are 168 in number, 35 for girls and 133 for boys. In these are 11,014 scholars—3,038 girls and 7,976 boys. Twenty per cent. of these scholars are Mohammedans. The total number of teachers and other missionaries employed in these schools is 272. The enrollment of boarding pupils in the Training College in Asyut for the year was 447, and there were 100 day pupils. Four students graduated at the close of the term, and one of these entered the Theological Seminary. In the Pressly Memorial Institute in Asyut and the Boarding School in Cairo 250 girls were enrolled for the year.

The general book depot is in Cairo, with 8 central stations in the districts; 26 colporteurs are employed, who go into almost every corner of the land; 16,410 copies of the Scriptures were sold during the year. Other religious books 10,614, and of educational works 35,320, making a total of 62,344, for which \$11,127 were received. The total number of Bibles sold since the beginning of the work in 1855 is 248,486.

In addition to the regular weekly church services there are 68 stations where special work is carried on for women. Engaged in this are 54 special harem workers, and these instruct in the Bible and in religion, 2,843 women.

Dr. V. M. Henry reports having treated 14,482 patients the past year, besides having made 1,478 professional visits. For his services he received in fees \$2,832. His expenses for office, assistant, etc., were \$1,023. These patients have generally

been told of the Saviour, and many of them have shown an interest in hearing the Gospel. Great benefit, it is expected, will result to the work from the hospital which has been opened during the year.

INDIA.—From the same Report we take the following statement in reference to the work in India:

There are now in the field 15 ordained American ministers, 13 wives of ministers, 18 young women missionaries, and 2 women medical missionaries. The native ordained ministers are 9, and there are 13 licentiates and theological students. Other native workers are 227, making a total of native laborers of 249, and a grand total of workers in the field, American and native, of 296. There are 11 stations, 15 organized congregations, and 500 villages in which more or less work is being carried on. The average attendance upon the principal services is 3,450. There are 2,322 communicants, and in addition to these, 4,406 baptized adults, making a total membership of 6,728. There were received during the year 698 on profession of faith, and 438 by certificate and restoration. 55 members died, 935 removed or were suspended, making a net gain for the year of 143. The entire Christian community numbers 8,559. There were 572 infants and 640 adults baptized during the year. The Sabbath-schools number 122, and the scholars in them, 3,781. The contributions by the natives for religious purposes were \$730—a considerable gain over last year. There are 190 day schools. In these are 5,151 boys and 1,323 girls, a total of 6,474. For the support of these schools the Government paid \$6,723, and the natives, \$6,366. 460 Bibles, Testaments, and other works were sold during the year.

AT HOME.

ALLEGHENY, PA.—The Faith Chapel Sabbath School connected with Central Allegheny R. P. Church, held its tenth anniversary early in September. On the afternoon of Sabbath, 5th inst., there were appropriate addresses on "Our Work," and in the evening an excellent sermon was preached by the pastor, Rev. J. W. Sproull, D.D. The next evening was devoted to fraternal greetings, reports and reminiscences, and the exercises were closed Tuesday with a reception and reunion. The following items of interest and a very modest appeal for assistance in the work are taken from the fourth page of the programme:

Organization of School, Sabbath, Sept. 4, 1887.	
Building dedicated Sabbath, Dec. 23, 1888.	
Number of members of the Mission that have united with the Church and are now members.....	36
Number Sabbath School scholars enrolled	274
Average attendance of scholars, 1897.....	206
Cost of lots and building about.....	\$3,700
Present indebtedness about	1,000
Needs of Mission { An additional lot	300
{ Addition to building..	500

Some kind friend into whose hands this invitation may fall, may desire to help remove our indebtedness. Contributions sent to the pastor of the church, or any of the officers, will be thankfully received and promptly acknowledged.

At a meeting of the Board of Superintendents of the Theological Seminary, held on September 16th, it was resolved to employ Prof. Lefferty to give instructions in music and voice culture until the holidays. One lesson a week, on Wednesday morning, will be given. With regard to elocution, the students will be allowed to make their own arrangements, as was done last year, the Board appropriating a sum of money to each to help defray the expenses.

This arrangement will continue to the holidays.

CAMBRIDGE, MASS.—As far as one can judge from a carefully prepared programme of the exercises, the fall communion of the First Reformed Presbyterian Church in this city must have been a very precious season. The pastor, Rev. S. G. Shaw, Ph.D., commenced the services on Preparation Sabbath with a sermon on "The blessedness of being near to God," and Thursday he pointed out the "Elements of Repentance." His action sermon was founded on the Highpriestly prayer of Christ: "That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me." Rev. T. P. Robb, of Linton, Ia., who assisted on the occasion, preached on such timely themes as "The Christian Race," "God's claims on the heart," "The blessedness of being born into the Church, and "The Spirit poured out." Every hour of the days set apart to this service seems to have been filled up with public and social exercises that must have been peculiarly profitable to the congregation.

CINCINNATI, OHIO.—We have felt the pressure of the hard times, but we have struggled along with our work, holding up the banner for Christ, and striving to gather in the perishing. We have had a steady increase till last year. We are still pushing the work among the Jews, in the use of the best means at our disposal. The sewing class has for some time averaged about 35, nearly all Jews. The kindergarten school averages now about 25. By direction of Presbytery the Ladies' Missionary Society gives help to Miss Patterson. When the public schools begin the attendance will decrease.

On next Saturday afternoon a series of meetings for Jews will be inaugurated in a hall on Plum Street near Fifth. These meetings will be under my own charge. There will be preaching services in English on Saturday and Sabbath afternoons. This is an experiment, upon which I earnestly ask the prayers of the Church for God's blessing. We do not propose to enter the arena of Talmudic disputation, but to show the Hebrew his need of a Saviour, and to hold up Jesus of Nazareth as the Messiah of the Old Testament. The work is great and our congregation is small and weak. I do not believe the Church will refuse to help us. Surely they can afford to give us their prayers and that will bring the needed funds from some quarter. There is no other such Mission in this city; no other Church has a better opportunity than ours; we are in possession of the field; why then should we abandon it? Every dollar sent to us will be economically expended.

J. C. SMITH.

LONDONDERRY, OHIO.—On the last Sabbath of August, we enjoyed the assistance of Rev. H. H. George, D.D., at our communion services. The season was one of spiritual refreshing. On Monday the sermon, according to old time custom, was on National Reform. A fair audience of people outside the Church was present and general satisfaction was expressed with the principles of the movement. An organization was formed and a number of delegates appointed to attend a convention at Columbus the last week of September. We were encouraged, too, by an accession of three to the Church by profession, four by certificate, and two whose names had not been on our roll for some time, one having been absent from the congregation.

P. H. WYLIE.

LAKE RENO, MINN.—Mr. L. Meyer has received a unanimous call to Lake Reno (Minn.) Congregation.

NEW YORK.—Sabbath evening, September 19th, Dr. Arthur Dray, a member of our Mission congregation in Mersina, Asia Minor, addressed the Mission *el-Eman* in Arabic. The following is a translation of what he said:

The brethren of Asia salute you—Jaffa, Haifa, Acca, Tyre, Sidon, Beyreuth, Lebanon, Zahley, Latakia, Tripoli, Alexandria, Mersina, Tarsus, Adana, Marash, Aintab, Hadgin—all send salams to their brothers and sisters in New York.

Before saying anything else, I must thank you for asking me to speak to you this evening. I do so with great pleasure and most heartily. Having lived in Turkey for many years, knowing your customs and habits, and being an ardent admirer of your lovely little land with its lovely plains, and mountains and bright blue sunny sky, I feel as though I was one of you, and wish you to consider me as such. No end of electric lamps or cable cars, fine shops, houses or parks can atone for our being so far away from those dear old shores; the beautiful Lebanon with its cooling springs, "Ain-e-joze," "Nalry-e-Laban," or the plains of Tarsus. As we are one with regard to our earthly home across the seas, let us also be one with regard to our heavenly home above, and let us be members of the glorious family of our Lord and Master. The greatest aim we could and should have is to be one with our loving Saviour Jesus Christ.

I want to ask a question. What are we here so far away from our homes for? We love that land so dearly, why did we leave it? Some of us are here because our

lives were in danger at home. Oppression and fear drove us out of our homes; we are sorry to say so but are not ashamed to admit it. Christ was taken to Egypt out of danger's way when a babe, and later during His ministry we read in John 11: 53, 54: "And from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews: but went thence into a country near to the wilderness." His time had not come yet. It came later, and perhaps ours will—then let us be ready to respond as He did.

Some of us are here to work and earn a living. A very good reason for being here. But we must see that we do so honestly, and that whatever work we engage in is an honorable calling and one that will not take us away from our duties to Him who made all things and began and did the first great work, the making of our world and us and all things. We must not forget ourselves and put money or wealth, position or fame, in the place that our Lord should occupy. Do not let us sacrifice ourselves, mind and body, to the many, many idols of this world, but rather look to our Master first and then to the world. "No man can serve two *masters*." Matt. 6:24. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." Matt. 6:19-21. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Again, some of us are here in America to

study. Another very good reason to be here; I am here for that purpose myself. So long as we study what a Christian should study, and learn things that we can freely ask God to help us in and bless us with, all is well. But we must avoid and shun studying out of the many volumes and volumes of sin that are to be found in this great city. Some of us thought before we left Turkey that all Americans were good men like the missionaries out there. Since coming to this great land we find, much to our surprise, perhaps, and grief, too, that there are many, many Americans that are not Christians but are, alas! wicked people. Now, dear friends, we all know that this is a most sad thing. Here they have every advantage—schools, churches, freedom from persecution; be he Jew or Gentile, American, English, Chinaman or Arab, all are free and all have every possible advantage to live a godly life, and yet this very lovely Sabbath day has been turned by the children of the wicked one into a week-day, as it were, by their so-called "having a jolly time." Instead of coming to the house of God, they are in the parks on their wheels pleasure seeking (?). I say rather destruction-seeking. Oh! that our little land could have but half or a quarter of the advantages that they have in this great city.

What does all this teach us? Why, it is plain; our Lord has told us what to do. We must testify against these sins. We must be missionaries here to the Americans as the Americans are to us in our land. Let us therefore do so and try to help these poor sinners—for they are *poor sinners*. And how can or shall we do this? First, by looking to the beam in our own eye, and after looking to ourselves let us turn to our neighbor. Be he poor or rich,

man or woman, American, German, English or Turk, let us speak for our Master whenever we can, first by example and then by word. It is true that we are few in numbers. A little drop in the great ocean, perhaps, but no matter we must each do *our* little share, remembering always the grand old promise: "Fear not, little flock; for it is your Father's pleasure to give you the kingdom." Luke 12:32.

One more word: If ever the time comes to us that calls us back to our native land, be it to take light into some little dark corner out there; to teach the ignorant, to heal the sick, or help the poor and suffering—brothers and sisters, let us remember how our great Master and Guide answered to His call when His time came, and, like Him, let us, when we have our call, go at once, even though it be as far as the gates of death, remembering that He *is* with us even unto the ends of the earth; saying, like David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

OIL CREEK, PA.—There was a very interesting communion service in Oil Creek in July. Rev. J. S. Martin, of New Castle, Pa., was assistant. These deacons were elected and ordained: Miss Reba Reid and Miss Mamie Stewart, and Mr. Henry Earley. The services were full of interest and well attended. At both diets of worship on Sabbath the Church was filled with an attentive and appreciative audience.

PITTSBURGH, PA.—Pittsburgh Presbytery meets in the East End Church, Pittsburgh, Pa., October 12, 1897, at 10.30 A. M. A number of the seminary students will deliver trials for licensure, and others performances as specimens of improvement.

J. S. MARTIN, *Clerk*.

WALTON, N. Y.—The fall meeting of the New York Presbytery will be held in Walton on October 19th, at 3 o'clock P. M. A conference will be held in connection with this meeting, arrangements for which will be made by the pastor of the church, Rev. R. C. Reed. S. G. SHAW, *Clerk*.

WINCHESTER, KANSAS.—The following report is from the Winchester Ladies' Missionary Society for the year ending May 31, 1897:

During the year we held twelve meetings, with an average attendance of fifteen. Our society has at present an enrollment of forty-five members; three were received during the last year. Our work has principally been the sending of a donation of clothing to the Southern Mission and raising our annual payment to the Foreign Mission. Near the close of the year our Heavenly Father was pleased to remove from us, by death, our oldest member. Though our work accomplished seems small, yet we trust that with God's blessing it may bear some fruit. As we enter another year we pray that we may be more faithful in our work for the Master, and do more to bring others into the Church home which He has provided for us.

LIZZIE MITCHEL, *Secy*.

Died at Winchester, Kan., May 11, 1897, Mrs. Jennie Scott, in the 85th year of her age. She was born in County Tyrone, Ireland, August 17, 1812; emigrated to America with her parents, Wm. and Lilly Thomas, in 1835. She was married to Wm. Scott in 1839, and lived in New York and vicinity until 1871, when they moved to Winchester, Kan., where Mr. Scott died, October 9, 1888. Since that time Mrs. Scott has resided with her daughter. She was the mother of seven children, six of whom survive her, four sons and two

daughters. She united with the R. P. Church early in life, and remained a consistent member until death; she lived the life of the righteous and died the death of the same, and has entered upon her reward.

The following resolutions were passed by the Ladies' Missionary Society of Winchester Congregation, of which the deceased was long a member:

Whereas, Our Heavenly Father has been pleased to remove by death one of our oldest members, a mother in Israel, therefore,

Resolved, That we recognize in this providence an admonition to greater diligence in the Master's work. For however long the day may be to some, yet to all the night of death cometh, when none can work.

That we tender to the bereaved family and friends our heartfelt sympathy in this their bereavement, while their loss is her eternal gain. Blessed are the dead that die in the Lord.

Another vacant chair is left,

Another aching void,

Another time we've been bereft

Of those we once enjoyed.

May we each one so follow on
With true and trusting heart;
That when our work on earth is done,
We'll meet no more to part.

Committee { Mrs. AGGIE W. DILL,
Mrs. SADIE MITCHEL,
Mrs. DAVID LOGAN.

TREASURER'S REPORT.

RECEIPTS.

Balance from last report.....	\$26 80
Anniversary collection.....	7 60
Monthly dues received.....	57 17
Personal donations.....	21 25
Donations from Sabbath School classes for Southern Mission..	14 33
Individual donations for material for Southern Mission.....	8 71

DISBURSEMENTS.

Paid to Foreign Mission.....	\$100 00
Clothing for Southern Mission...	19 33
Freight on box to S. Mission ...	2 10
Sundries.....	1 35
Total.....	\$135 86 \$122 78
Balance in Treasury.....	13 08

NANNIE A. HUTCHISON, *Treas.*

MONOGRAPHS.

THE MISSIONARY'S FAREWELL.

—Written on the occasion of the departure of the Revs. R. J. Dodds and J. Beattie, with their wives, as missionaries to Syria, October, 1857.

Air—*Munis, Federic or Imandra.*

"Get thee out of thy country, and from thy kindred, and from thy father's house."
—Gen. 12 : 1.

Farewell, Pennsylvania, thy plains and thy pines;
Farewell to thy waters, thy mountains and mines;
There first I knew Jesus, there bowed to His rod;
The dust loved so dearly lies under your sod.

We labored together, she rests from her toil;
The dust loved so dearly combines with your soil.

Her spirit has gone on the wings of a dove;
 How fervent that prayer, when her soul went above!
 These scenes I take with me, in Asia to dwell;
 And wear as a jewel Amanda's farewell.

Inwrought with my being, as tongue cannot tell,
 I still wear the sigh of that lonely farewell.

No slight to Letitia, who now shares my lot—
 She too may be taken, but never forgot;
 While life beats one pulse, in whatever the clime,
 Her joys and her sorrows shall always be mine.
 Through all the fleet changes of fleet-changing time
 I, joying or sorrowing, still will be thine.

Farewell to my sisters; your long winter nights,
 Your reading, your music, still yield me delights.
 I go to the Arab, the Greek and the Jew;
 To tell of that Saviour I worshiped with you.
 Mohammed's wild Arab, Turk, Greek, Copt and Jew
 Must hear of that Saviour and worship Him too.

Farewell, congregation, beloved in the Lord,
 To whom, for salvation, I preached the Word;
 Your Sabbaths, your Sacraments, farewell, farewell—
 To Asia I'm called, the glad tidings to tell.
 Your solemn assemblies, my soul loveth well;
 Your Sabbaths and Sacraments, farewell, farewell.

May Jesus send on you, in copious showers,
 The heavenly dews which His good Spirit pours
 On Shenir and Hermon, on Zion's loved hill;
 And furnish a pastor your prayers to fulfill.
 Forsake not assembling on Zion's loved hill
 "Thy kids" still remembering, my heart's with you still.

Farewell, aged parents; farewell to my boy;
 Farewell, little daughters! may God give you joy!
 Farewell to my brethren—my brain is so wild—
 I grieve, brother Frazer,* to think of thy child.
 My trust in my Saviour will not be beguiled,
 Should He, in His sovereignty, send for my child.

* A missionary already at Damascus in Syria, whose child lost its life by accident, in Brown Co., Ohio.

Your hand, brother Beattie and sister, your hands.
 Poor Morton! and Hayti†! 'Tis Jesus commands.
 My knees are so feeble—Farewell to the shore;
 George, Davidson, Joseph, I'll see you once more.
 Farewell, loving brethren, and dear native shore,
 I dare not say *never* to look on you more.

My father! my mother!—Can this be a dream?
 Ah! no; that was real—the roar of the steam.
 The scenes we are meeting on Delaware bay,
 The strange faces greeting, till we are away.
 The paddle wheels beating on Delaware bay,
 The shores swift retreating, proclaim us *away*.

We soon clear the capes and Atlantic's domain,
 Deep, awful, majestic, around us will reign.
 Jehovah's great works, and His wonders we scan,
 Bewildered, surveying the depth of His plan.
 The Lord's mighty works, and His wonders we view;
 And raise our devotions in songs ever new.

The songs of the Spirit; how sweet on the sea!
 The ocean's Creator conversing with me!
 The "bards of the Bible," to nature so true,
 Hath made the *old* hundred and fifty still *new*.
 The bards of the Bible sing mercy's soft strain.
 In earth's conflagration the Psalms will remain.

The isle of Great Britain we take in our way,
 Where Covenant ancestors once bore the sway;
 Where tyrants were foiled by the children of faith—
 Where Stuarts were banished, or buried in death.
 There Knox and Gillespie defended the faith;
 There Renwick and Cameron triumphed in death.

Through pillars of Hercules swiftly we glide,
 On Mediterranean billows we ride,
 Where Jonah was swallowed; Eneas sought land;
 Where classic memorials crowd on each hand.
 Here Jonah was swallowed; here Paul swam ashore;
 Here John did on Patmos the future explore.

† Rev. R. J. Dodds had formerly been appointed missionary to Hayti, in company with Rev. J. W. Morton, and was ordained for that island; but before he had time to set out for his destination, the Mission was broken up.

No buoy marks the spot where the prophet was thrown,
 Nor lighthouse the coast where again he was known;
 But yonder stands Yaffa,‡ where first they spread sail,
 And Tarshish-men bended their oars in the gale.

Thy minarets, Yaffa, reflect the bright beam;
 But where are thy mariners raising the steam?

Damascus, thy Straight Street we soon shall behold,
 Where good Ananias resided of old;
 Where first fell the scales from the vision of Saul,
 The fierce persecutor, the eloquent Paul.

Where Saul felt the scales from his vision remove,
 And first knew the glow of celestial love.

The town Eleayas forsook in his youth,
 To learn of the Saviour from Abraham's mouth;
 To join in that mission, the nation to save,
 With Heaven's commission their anger to brave.

With Abraham going, the nations to teach,
 By altar fires glowing, the gospel to preach.

Distressed Jeremiah, I envy thy care

No language o'erloaded thy tongue,
 The gospel proclaiming to Israel's throng.
 Even Chaldaic§ accents flowed sweet from thy tongue,
 While safely declaiming the people among.

Ah! *safely*— Bedouins cannot be more fierce
 Than Israel suing, thy body to pierce.
 The bold Babylonian thy safety did prove;
 So Jesus provides, in His power and His love.
 The bold Babylonian|| reward gave to thee;
 So Jesus provides for His people—for me.

Perhaps some of our readers can supply the line and word that are wanting in the stanza before the last.

‡ *The present name of Joppa, usually written Jaffa.*

§ *Jer. 10:11 is originally written in Chaldee. See the note in Marginal Bible.*

|| *Jer. 40:4,5.*

GOD'S BOOK.

Wherever this Book goes it is proved to be the Book of God, because it is charged with divine power. Wherever the Bible goes, it carries with it the spirit of a new life. In every nationality it creates one type, the man in Christ Jesus. Give it time and circulate it freely in those ancient lands in which hoary superstitions prevail, and it will regenerate every part of their life. Let it flow like life-blood through their veins, and it will cleanse them from their foul diseases, and it will deliver them from their moral impotence. Its noble thoughts will inspire a new and splendid native literature. Its matchless scenes will strip heathen temples of their lewd representations, and make art the minister of a holy religion. It will put a new song into the mouth of those that sit in darkness, so that every shore shall resound with the praise of Christ. The Bible is the great missionary agency. The story of this Society is one long witnessing to its triumphant power. When the great missionary, Dr. Duff, first went out to India, the ship in which he sailed was totally wrecked on a reef of rocks, and he was cast upon a small and desolate island. All the 800 volumes he had taken with him, representing every department of human learning, were swallowed by the raging waves. But one book was cast on the open beach in the morning—a large copy of Bagster's Bible. This was his outfit when he reached India; this was his weapon against the powers of darkness. "Blessed be God," he wrote, "I can say they are gone, without a murmur. So perish all earthly things." He went to India determined, like St. Paul at Corinth, to know nothing but Christ, and Him crucified. Let the missionary take the Bible, and it is enough. Nay, it

goes where he cannot enter. It speaks where he must be silent. It stays when he departs, and it works on when his work is done. He cannot tell what miracle may be wrought by a stray leaf borne away in the wind. In 1841 the missionaries were compelled to leave Mongolia, but before they went they had translated the New Testament into the native tongue. For twenty-eight years those living embers burnt on. Among that benighted people the Scriptures survived, and when Gilmour went to Mongolia, he found, in dim forests, and rocky fastnesses, and mud hovels, and out-of-the-way places, the Word of God "which liveth and abideth for ever." The circulation of the Scriptures is the hope of the world. The Englishman can never convert the millions of heathendom. It must be the Bible missionary going to every man in his own tongue. The report speaks of Japan. That wonderful country with its brave and enlightened people holds something like the same position in the East to-day which England held in the West in the sixteenth century, with its far-seeing and statesmanlike rulers, with its welcome to every modern invention, with everything except a religion. The future of Japan depends upon whether it gets Christianity. If it does not get Christianity, this flash of power and civilization will be evanescent. Do you remember how missions began in Japan? A pocket English New Testament was dropped from the side of an English ship in the Harbor of Tokio. It was picked up, and it came into the possession of a high official of Japan. He had the curiosity to get a Chinese translation, and he was converted and baptized. That was in days in which it was almost certain death to be a Christian. And now we read that the commander-in-chief of the

Japanese army, after years of obstruction, has given orders that there may be a free circulation of the Bible, and 180,000 copies were circulated in three months among soldiers and sailors alone.

We have seen, then, that the Bible is divine in its story, its message, and its power, but it may be said, "Surely there is a human element." Yes, there is. There is the element of human co-operation with God. Gideon lays down the fleece. The servants fill the water-pots. The bystanders roll away the stone. Then God works.—*Bible Society Reporter*.

OUTCASTES.

Outside the fortress of Hinduism lie the great masses of "outcastes," and in Hyderabad we have devoted our energies to work among these "outcastes." They are the neediest, the furthest from God, and therefore they kindle more than anything else the sympathies of Christ and His followers. It is often suggested, as a kind of slur upon the work of Christian missions in India, that we have made comparatively slow progress, except among these "outcastes." . . . In our opinion, even if there had not been a single convert from the highest classes of Hindu society, the transformation which Christianity is working amongst the lower classes is a clear evidence of its unique triumph in that country. Those very classes, despised, trampled down, and looked upon as utterly incapable of improvement of any kind, now, with the enlightening influences of Christianity, compete successfully with the highest castes and classes of Indian society in every direction, morally, socially, and intellectually. . . . These outcastes need the Gospel if anyone does, for it is absolutely necessary. They

are ill-fed, ill-clothed, ill-housed. The only enjoyable time they have is when a bullock or buffalo happens to die, so that they can feed on it. Their religion is demonophobia. One day I was riding out to one of these Deccani villages. My pony was fresh, and, as I came to the outskirts of the village, a little child was on the roadside. The little one looked up to me, and the horse shied, became restless, and I nearly lost control of it. It pranced about the pathway, and I thought every moment the child would be trampled to death. A woman came out of the house, and I said: "Lift up the little one quickly." I thought possibly she was deaf, because she took no notice, and the horse was almost on the child. Looking up, she said, "Do you know who you are talking to? I am a Sudra woman, and that is a Mala child—an outcaste child. Let it lie there; let it die." I had to get down from the pony, and wait until the child had crawled out of the way. That represents the position of these outcastes. There is nothing charming about their lives; everything is repulsive. And yet, amid their squalor, we have built up the Church of the living God.—*Rev. W. Hunt Soper*.

CHRISTIAN HEROISM.

On the twenty-fourth of May two of the missionaries of the Société des Missions Evangeliques de Paris in Madagascar were assassinated by "the rebels," the natives who still resent the French occupation of their country. Messrs. Escaude and Minault had gone to Madagascar to meet a pressing need, leaving their families in France. The telegraphic dispatch announcing their fate gave no particulars, but those most deeply afflicted did not await further news before humbly submit-

ting themselves to the will of God. Madame Minault wrote to her friends, "Let no one be perplexed by this tragic departure; God will take care of His glory." She desired further that no one should be irritated against the possible authors of this crime. "For the child of God there is no second cause, and God will charge Himself with doing justice." Madame Escaude, writing of the decisions which led to the departure of her husband to Madagascar, said: "I have no regret. My husband was in the path marked out by the Lord Himself; he felt it and was happy in it. I shall bless my God even to the end for having given me so much and demanded so much; with him I render thanks to God for having counted him worthy to suffer and to die for His name."

The Protestant churches of France, in great numbers, observed a day of humiliation and prayer in view of this distressing event, and every endeavor is being made to emphasize it as a call to action. "*Even unto blood*," says the *Journal des Missions*. "The Master went even there, and the faithful disciple, the missionary, the servant of God must not content himself with a service which does not imply the whole gift of himself, even unto blood."

BEIRUT.

If you wish to see what a power an evangelical mission is amongst fanatical Moslems and superstitious Eastern Christians, then go to Beirut. This most important port of Syria has expanded immensely in the last fifty years, so that it now numbers nearly 100,000 inhabitants, while seventy years ago it had scarcely 10,000. When one of the first missionaries died there, in 1820, a cypress tree was planted on his grave just outside the town. It is now a

great tree, surrounded on all sides with houses and streets, and its shadow falls on a great church, on a Sabbath-school, a girls' school and a printing house, in which more than twenty million pages of Christian literature are printed yearly; and within a radius of about five miles you can count sixty boys' schools, thirty-eight girls' schools, four Christian high schools and seventeen printing houses (five of which are Protestant), while six of the twelve Arabic newspapers which appear in Beirut are Protestant. A hospital of the Order of St. John, an orphanage and a girls' boarding-house of the Kaiserswerth deaconesses rival the mission establishments. Bible-women and colporteurs go from house to house and from khan to khan to sell or to read aloud the Word of God to Mohammedans and Jews, Greeks and Maronites, Druses and Metawiles. There is, for example, a doughty Bible colporteur, named Ibrahim Nassif, who is never tired of spreading the Scriptures, especially among the soldiers of Beirut. He even dared to penetrate as far as the room of the Turkish Commander, a roomful of novels and newspapers, and to tell him that he had not got the Book of all books, and this high-placed official actually bought a Bible of him. A soldier, who had bought a Bible of him fourteen years before, told him lately that he had read the Holy Book through twenty-eight times; then one day it disappeared. He sought for it and found that his wife had given it to the Mollah; so he went to him to claim his property. The Mollah returned it, but made him promise that he would bring him another copy of the Book, of which he had already read much.—*Culver Missionsblatt*.

WORKING THROUGH OTHERS.

There is one aspect of the question of money-giving which is not always sufficiently borne in mind, to the great loss of the Church and of those who overlook this view of money-giving.

An old maxim, often quoted in legal practice, is in substance: He who does anything by another does it by himself. This maxim is generally used, we fancy, in declaring and defining the responsibility of accessories in crime actually committed by others. But although it is usually employed to assert responsibility for wrongdoing, and this use is true and fair, the principle of the maxim is equally true in relation to well-doing. He who does evil by another does evil by himself. But as well—most comfortable thought—he who does good by another does *good* by himself!

By the forcible application of the rule of accessory responsibility, much justifiable suffering is inflicted upon evil-doers; by a failure to appreciate the truth about accessory co-operation among the doers of good works, much blessed satisfaction is missed.

Let us apply the rule *Facit per alium* to the question with which we began, and learn what it will teach us.

Every faithful Christian sympathizes with every good work, and wishes that he could be personally concerned in all. In the heart of every such person the Holy Spirit dwells, creating and nourishing good sympathies and impulses. As the result of His gracious incubation, good desires are born and grow. When to the hearts of these faithful ones come the appeals, which are so many, for sympathy with and aid for every good work that the Church is doing, the ejaculations arise spontaneously: "Oh! that I had a thousand hands, that I might

personally engage in all these things. Oh! that I had countless feet, that they might run upon all these paths of light. But my hands are only two. My feet are simply a pair. I, being only one, can do so little, it is nothing!"

Let not the sympathetic and faithful, however, too hastily despair because of the natural limitation of their bodily powers. Although their hands are only two, and their feet are but a pair, those two hands and feet are not the only ones that work and run for Christ. And more—in whatever degree and to whatsoever extent the faithful set and keep those other hands and feet at work, *they work themselves*.

The application of these truths to the question of money-giving is self evident. It is by money, as a rule, that the countless willing hands and feet are kept at work for Christ. Whoever, then, gives the money that enables the willing ones, and those who can, to do the actual labor, *does the work himself*. They who give the money that pays for the erection of the mission church build the church themselves; they who pay for the education of the child out of the horror of heathen savagery into the glorious liberty of the Christian life, educate the child themselves.

Till then let the demands be made, and made boldly. The situation is plain. God owns a man, and all he has, and is, and will be. Ask him to give for one of God's purposes. You only ask him to accept the situation, to acknowledge the facts. There is no call for timidity. Let the applicant do *his* duty. It rests with him to whom he applies whether *he* will do *his*. He should at all events be furnished with frequent and favorable opportunities.—*Gospel Messenger*.

ACTION OF A GOVERNOR'S WIFE.

A marble slab has been put on the grave of Dr. A. M. Mackay by a Chinese lady of high rank, to whom his skill brought healing, and his testimony brought blessing. The English reads:

“ALEX. M. MACKAY,

“Died September 21st, 1896.

“This stone is erected by the wife of the Governor of Hupeh, in memory of one whose skill and gentleness endeared him both to the very high and the very lowly.”

“The Chinese inscription reads: Dr. Mackay, because of the love he had for Chinese people, day and night, hastened like a swift rider to help. Alas! This good and learned man has so early passed away! It is the will of God! Dr. Mackay healed my sickness, not begrudging pain and labor to relieve my suffering. Therefore I, the wife of the Governor of Hupeh, have erected this tablet. Matt. 25:40.”

EDITORIAL NOTES.

The Herald of Mission News will hereafter go to press the Wednesday before the first Sabbath in each month. All items of news and articles should be sent in a week earlier.

—We want a young man or young woman in each congregation to sell our map of the Mission fields. The price of the map is three dollars, and we will allow a commission of 25 cents on each map sold. To every one who sells at least ten in the bounds of one congregation we will give, in addition to this commission, a large photograph of our foreign missionaries, mounted and ready for framing, and worth four dollars. A specimen map will be mailed to any one who is willing to render this service to the missionary enterprise.

—The proposal to enlarge the HERALD OF MISSION NEWS seems to meet with very

general satisfaction, and the probabilities are that we shall be enabled to carry out our plan at the beginning of the New Year. Here is a message from a central point in the Church: “Go on with your enlarged magazine. I think our people will all take it. I will send you frequent short items of news and I have something to say about the Church’s work.” Then comes a word of good cheer from beyond the Rocky Mountains: “I write to let you know how glad I am that, like a wise man, you intend to enlarge the HERALD OF MISSION NEWS both in size and in aim and scope. It betokens good to the Church, I

hope. Never was such a monthly more needed." After a few sentences of brotherly admonition, healthful as breezes from the Pacific Ocean, but not intended for the benefit of the public, the writer closes with: "But I know so much of you as to be very hopeful that you will give us a first-class monthly—a religious and missionary journal such as is greatly needed now. Count on me for at least one, two, or three subscribers, if not more, provided it be what I expect." New England, too, has something to say: "I write to express my pleasure at the prospect of an enlargement of the *HERALD OF MISSION NEWS*. I do hope that you will receive the necessary encouragement, and assure you that I will do anything within the limitations of my abilities to help along." This good brother, however, is not satisfied with the change of name. His chief objection is that "the identity of the present magazine is lost. You could hardly call the new publication a continuance of the old. *HERALD OF MISSION NEWS* is too dear to many in the Church and has cost too much to be summarily dropped into oblivion." We are exceedingly obliged to these brethren and others for their assurances of co-operation in a matter that has occasioned us no little anxiety. Their kind words are as the grasp of a friendly hand when one is dizzy through exhaustion or fear.

—The friends of missionary work in the Church will be glad to read the following Resolution of sympathy:

AINTAB, July 7, 1897.

To the Members of the Reformed Presbyterian Mission:

DEAR BRETHREN AND SISTERS: The Central Turkey Mission assembled in Annual Meeting at Marash, June 28, passed the

following resolution, a copy of which I am instructed to send you:

"Whereas it has pleased our Father in his infinite wisdom and love to take unto Himself our brother in Christ, the Rev. David Metheny, M.D.,

Resolved that we as a Mission express our sympathy with his family and his Mission in their loss. We also wish to express our high appreciation of his long and faithful service as a missionary, his professional skill and enthusiasm, his manly courage and tender sympathy, and unswerving fidelity to his own keen sense of duty.

Resolved that a copy of this Minute be sent to Mrs. Metheny and to the Reformed Presbyterian Mission."

On behalf of the C. T. Mission,

F. W. MACALLUM,

Secretary.

—The Missionary's Farewell on page 233 is published at the request of Mr. Jas. H. Taylor, a nephew of the late Rev. Robert Hutchison. The second line of the stanza before the last and one word in the third line are wanting. But these marks of age will only serve to make this production of Mr. Hutchison, who was a man of more than ordinary ability, more interesting. As specially connected with the inauguration of foreign missionary work in the Church, it will recall many touching scenes and incidents in the homes of forty years ago. It will be as the lock of hair or faded ribbon or broken plaything that mothers rummaging in old bureau drawers or trunks will now and then come across, filling their eyes with tears and causing them to live over again in a few minutes the happy days of long ago. These reminiscences are often means of grace, and this old poem may

bring back to many half-forgotten obligations to sustain the missionary work of the Church.

—A few weeks ago five dollars were handed to us for Rev. Dr. John G. Paton, a contribution from Mrs. S. A. Casey towards the floating of his new Dayspring. The money has been forwarded to his address.

—The Mission *el-Eman* in New York City is indebted for fifty dollars to a lady who is deeply interested in every form of evangelistic work and wishes to have a share in this enterprise. But at her request we do not give any name.

—Since last report there has reached us, through Mr. Walter T. Miller, the following payment towards the salary of the young women's missionary for a fifth year :

Miss Iva McMillan.....\$12.00

(Y. P. S. C. E.)

Evans, Colo.

Till looking over the contributions for this purpose during the year, we never realized that the times were hard. But when so many of the young women fail to send in their annual offerings promptly, we are forced to the conclusion that it is hard to get hold of any money.

—Letters and papers intended for our missionaries in Mersina, Asia Minor, should be addressed as follows :

Name of Missionary,

British Post Office,

Constantinople,

French Post Office,

Mersina, Asia Minor.

Turkey.

—We have been requested to announce that the Central Board of Missions will

meet on the third Wednesday of each month at 9.30 A. M., in the Seminary building, instead of the third Monday as formerly.

—The Fleming H. Revell Company, New York, Chicago, and Toronto, have sent us two of their recent publications :

Christian Missions and Social Progress, by Rev. James S. Dennis, D.D., Students' Lectures on Missions, Princeton, 1893 and 1896 ; author of "Foreign Missions After a Century," etc., and *Letters from Armenia*, by J. Rendel Harris and Helen B. Harris.

The former is the first volume of an elaborate and admirably written treatise on the social significance of Christian Missions. Anyone who wishes to read a discussion on this subject, masterly and presented in a peculiarly attractive style, should get hold of this book. Its vivid pages reveal a wealth of information on a point that is too often lost sight of when considering the purpose of God in regard to the redemption of a lost world. Not only are a few individuals to be gathered out of it and formed into a pure and happy spiritual community, but sin is to be overthrown in society. Jesus Christ came to redeem the world. "According to His promise we are to look for new heavens and a new earth, wherein righteousness dwelleth." The author, Dr. J. S. Dennis, has evidently made the question he discusses a subject of patient study. He writes as an enthusiast and kindles enthusiasm in his readers. The chapter on the "Social Evils of the Non-Christian World," which fills half of the large 8vo volume of 468 pages, indicates a thoroughness of research that in this age of superficial work is admirable, and the result of his investigations leaves nothing to desire. The only

remedy for these evils is Christianity. History stamps all merely human devices for ameliorating human society as absolutely worthless in the way of practical morality. The only divinely appointed and effectual regenerator of society is the Gospel of Jesus Christ preached, received, and sending forth an aggressive influence from the lives of its chosen and faithful professors.

It is hoped that many in the ministry and membership of our Church will read this book. Anyone of means who is willing to put it into the hands of the students in our Theological Seminary will serve the cause of Christ. It is the Koh-i-noor among the flashing gems of missionary literature that hang sparkling on the retreating figure of the nineteenth century.

The price of this book, with its 50 full-page engravings, taken from original photographs, is \$2.50 a volume.

The other book is a series of very interesting letters, written to a small circle of friends in England by Mr. J. Rendel Harris and his wife, when visiting, in the spring of 1896, the scenes of the recent massacres in Armenia. Those who expect to find in this little volume of correspondence "a tale of horrors," or "stories of unnatural cruelty and crime," will be disappointed. Its chief value lies in the preface page, in the information furnished "of the Armenian national life and character as seen by those who have taken time for the study, and who are both sympathetic and critical in their attitude towards these unfortunate people, so as not to underrate their virtues, nor, on the other hand, to be blind to their faults."

The price is \$1.25.

—The Robert Clarke Company, publishers, 31 to 37 East Fourth street, Cin-

cinnati, O., have mailed us a new book: *The Covenanters, the Cavalier, and the Puritan.*

This intensely interesting volume is from the pen of Oliver Perry Temple, for twelve years one of the equity judges of Tennessee. The aim of the author is to show the important part the Covenanters played in making the history of this country. He begins with an account of their origin and their religious, educational, and political characteristics. Then he describes their grand qualities and splendid endowments. While giving ungrudgingly due praise to the Puritans and Cavaliers for what was done by them in molding national thought and institutions, he proves conclusively that in all the elements that go to make a great people the Covenanters were vastly superior.

Limited space forbids more than a brief notice, but it is hoped that this book will have a wide circulation among our readers. It is written in an attractive style, a fine specimen of careful reasoning, and well worthy of a place in any library. It would have added to the value of this publication, with all its excellencies, if Mr. Temple had stated clearly at the outset the great truth for which the Covenanters contended during their fifty years' struggle, namely, the supreme Headship of Christ in Church and State, and then pointed out the inseparable connection between their persistent advocacy of that central truth and the civil and religious liberty enjoyed in Britain and America to-day. The life and prosperity of any nation depend on its loyalty to God in Christ, and when this country shall have accepted Him as its Lawgiver and King, America will be justly recognized as queen of all the nations.

The price of this book is \$1.50.

MARRIAGES.

By Rev. D. McAllister, D.D., Sept. 14, 1897, at the home of the bride's parents, near Broughton, Allegheny Co., Pa., David Kirk Orr, of Kansas City, Mo., and Miss Margaret Thompson McMaster.

By Rev. J. W. Sproull, D.D., Sept. 16, 1897, at the home of the bride's parents, Allegheny, Pa., Robert Chambers and Miss Annie G. D. Craig.

COMMUNIONS AND ASSISTANTS.

Oct. 3. Central Allegheny, Rev. S. G. Conners.

Oct. 10. East End, Pittsburgh, Rev. R. C. Wylie.

Oct. 24. Wilkinsburgh, Rev. D. C. Martin.

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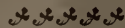
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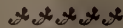


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